New Currency missing at Camp

Privates in the J.D.F. are paid week starting salary. After ears of service to their Queen puntry they receive £7. 5. 0 k. A recently promised pay- to be non-retroactive.

It is reported that four pri- in the Jamaica Defence Force present in custody at Up Camp, having been arrested charged with stealing an un- quantity of the New Deci- Currency. Abeng understands over £500 ($1, 000) of the money has been recovered one of the arrested men but ne knows just how much was lly taken.

The greatest puzzle of the whole affair, however, is how the soldiers managed to extract the 'loot' from the heavily sealed and guarded cells at our local "Fort Knox" in Up Park Camp. There are no signs that the doors and locks have been broken or otherwise tampered with.

Although the C.I.D. have been called in to conduct investigations the matter is being treated as very 'hush-hush'. The heavyfooted agents of the law have, however, raided the home of a girl friend of one of the arrested men in quest of other portions of the loot. After conducting an exhaustive search they left with empty hands.

ABENG

Vol. 1 No. 28 Aug. 9, 1969.

"We Want Our People to Think for Themselves."
MARCUS GARVEY

Panthers battle Chicago police

For the second time, the white fascist pig police of Chicago, USA launched an unprovoked attack on the office of the Black Panther Party on the city's West Side. Only 3 brothers were in the building at the time of the attack. They fought bravely until overcome by the pigs from over 30 police cars. Five policemen were wounded.

This is the latest in the series of hopeless attempts by the white racist imperialist government of America to constantly crush and harass the great struggle of all black people around the world. One veteran white policeman in Chicago said that never in all his life in the police force, had he seen so much 'heat' put on an organization as has been put on the Black Panther Party by the police. "Not even Al Capone", he said, "received this treatment."

Such are the lengths to which the Nixon imperialist government has been driven in their efforts to crush all progressive black forces at home and abroad, in the Caribbean, Asia and Latin America.

Robert Taylor Release

Abeng is informed that Robert Taylor who has been in custody at the Sutton Street lock-up for one year and three months, has now been released. Taylor was held on the 22nd of May 1967 on suspicion that he was an alien and had illegally entered the island. Taylor who is without any passport or other means of identification, has consistently maintained that he was born in Jamaica. Police checks with all countries where they believe Taylor might have come from have been unable to confirm their suspicions.

This scandal was first brought to light in Abeng roughly one month ago and since then it has been picked up by the Gleaner and the Star as well as by the Jamaica Council for Human Rights and Justice, Jamaica. In fact, Abeng is informed that the JCHR was in process of filing a writ of Habeas Corpus for Taylor's release when Abeng heard the news of his release.

It is a condition of his release that Taylor report to the police at regular intervals.

Abeng understands that there is another man, Ernest Grant, who has also been in custody at Sutton Street for over 6 months. Unlike Taylor it is known that Grant is from Guyana but up to now no steps have been taken to either bring Grant before a court or to deport him.

Ian Ramsay's letter to Governor General

ATTACKS JUDICIARY FOR STATE OF JUSTICE

In a dramatic and unprecedented act, Mr Ian Ramsay, one of Jamaica's leading barristers, last week repudiated his position as Queen's Counsel in protest against "the state of Justice and the Administration of Justice" in the island. The following is the complete letter by Mr. Ramsay to the Governor General:

His Excellency the Governor-General of Jamaica,
Sir Clifford Campbell, G.C.M.G.,
Kings House,
St. Andrew.

Dear Sir,

I hereby return to you the Formal Instrument by which in virtue of your office, you appointed me one of Her Majesty's Counsel or as it is popularly known, as Queen's Counsel.

I do this in protest against the state of Justice and the Administration of Justice in Jamaica, and I request that you inform all connected agencies of this repudiation.

It is my opinion that the honour of Queen's Counsel, once the badge of merit and courage, has now become meaningless; and the state of the Administration of Justice, particularly of the Judges, with certain notable exceptions, is deplorable.

I feel it my duty to start again as from the beginning, where I started nearly some 15 years ago as a plain Barrister, and to fight for and re-create justice all over again.

In this self-imposed duty I must not be shackled with honours which have now become the rewards of servitude.

Yours truly,
Ian Ramsay.

Mr. Ramsay's repudiation came within 24 hours of the dismissal by the Court of Appeal of the appeal of Raffic War War against his conviction for murder. The Court did not give its reasons for its dismissal of the appeal but Mr. Justice Waddington in delivering the decision of the Court stated that these will later be given. The condemned man is expexted to appeal to the Judicial Committee of the Privy Council.

Mr. Ramsay had been one of the leading Counsel for Mr. War War in his trial for the murder of Det. Sgt. John Graham. After three trials had failed to arrive at a conclusion the case was finally fixed for trial in Kingston and Mr. Justice Parnell was brought in from the St. Mary Circuit to preside. Mr. Ramsay then withdrew from the case "having regard to his dissatisfaction with the manner and circumstances in which the matter has come to be setdown for trial" (Gleaner, 14/3/69) Mr. Frank Phipps, Q.C. and Mr. Howard Hamilton then appeared for War War.

Although the most dramatic, Mr. Ramsay's act is not the first complaint against the Administration of Justice to come from the legal profession. In February last the entire Bar Association of Jamaica, at its Annual General Meeting, passed a resolution expressing concern about "the state of the Administration of Justice in Jamaica". This was a modification of a resolution moved by Mr. Hugh Small which asked the Association to express its lack of confidence in the present state of the Administration of Justice.

At this meeting a committee was established to report on and make recommendations for improving the Administration of Justice. The report which is to be circulated to all members of the Association, is not yet complete, but Abeng understands that it is nearing completion and is expected to make some very critical comments about the state of the Administration of Justice.

In addition to all this it has come to Abeng's attention that there is some disquiet among members of the private Bar at a rumor that moves are being made behind the political scene to put forward a certain High Court Judge for the position of Chief Justice over the head of his senior and, it is thought, more competent colleagues, Sir Herbert Duffus, the rumor has it, is slated to be the next Governor-General.

Abeng cannot confirm or deny the truth of this rumor, but finds gravely disturbing even the idea that the Judiciary can be treated as a political football in the same manner as certain other Government departments. The very existence of such rumors indicates a distinct lack of confidence by the practicising Bar in the Administration of Justice.

The action of the Bar Association and, lately, Mr. Ramsay, reflect what the man on the street has known for a long time, that "justice" is rarely administered in our courts. Although late, Mr. Ramsay must be commended for his courageous act in focussing public attention on a crucial area of our public life which, like so many other areas, is sadly neglected. The Bar Association has been provided with an opportunity to make its criticisms and proposals at a time when they will have the most effect. It would be regrettable if they failed to seize it.

Our Present Position

The financial situation of ABENG remains very grave. Our appeal last week has brought some response but not nearly enough to stabilise our position.

We are appearing this week only through the greatest effort and sacrifice of a few friends and supporters.

We therefore repeat our urgent appeal for support from our readers.

DO IT NOW!

Our present position is that all our reserves have been exhausted. We need therefore at least £500 immediately to tide us over until the end of August, in which time drastic steps will be taken to make more efficient our distribution and production. If this money is found, we intend to move to eight pages of advertising in order to lessen our dependence upon the revenue from sales.

Security for who?

McNeil, Minister of "House" Affairs

(See story on P. 4)

Prospect Penn now Vale Royal – here Lady Nugent was entertained. Here the Add-Minister of Finances now lives. Here the system is sustained.

After Slavery, What?

It is now One hundred and Thirty-one years since the so-called abolition of Slavery. Slavery had to go because it set back the growth of world capitalism that was then making its appearance in the world. One would only be playing a fool to say that progress has not been made since slavery. But let us ask ourselves the question. "Who have been benefited most?" The people that bear the burden of slavery's lot has remained the same e.g. Cane-cutters, who have been subjugated deeper and deeper in poverty.

It is true that more schools, roads, and houses have been built and established but what is the use of a school that teaches a child to be the the slave of another society, e.g. America, England? What is the sense of building houses that only help the people who already have houses?

It is also true that we now have leaders whose roots are to be found among the former slaves, but they have collaborated in maintaining imperialist plunder of the country's wealth and the enslavement of the masses. We can therefore see that there is need for urgent unity around a common Program for immediate action against Imperialism and the reactionary J.L.P.P.N.P. clique.

This unity must first be realised among the oppressed peoples because it is an Imperialist trick which divided people so as to rule them. The most outstanding evidence of this fact can be drawn from our history, e.g. in Slavery we had the House Negro and the Field Negro.

How do we go about building such unity? History teaches us that it is the socialists who have the task of uniting the people around a common Program because it is impossible to use the system that brought the black man here in chains to free him.

Our leaders point us to America for everything, but these treacherous leaders should ask themselves a few questions, "Is it not people who look like us that are struggling in the United States against white supremism and Jim Crowism?" It only means then that the United States will never lift a finger to help Black People anywhere in the world. It is the guns of the white supremists that is killing our black brothers and sisters all over the globe. It can only mean one thing brothers– that our leaders in calling upon the United States want to see our blood spilled too, because that's the only use uncle Sam have for black people.

The whites continue to lynch and murder our brothers in cold blood. In the midst of all this, Pro-imperialist Shearer is furthering alliance with imperialist U.S. , subjugating Jamaica's Territorial integrity to U.S. military might.

I believe that from Slavery until now, we the oppressed peoples have always made the mistake of confusing the methods with the objectives. As long as we agree on objectives we should never fall out with each other just because we believe in different methods, or tactics, to reach our common goal.

By NEIMAN NEIL.

Latest in Fashions

CARBY'S

and

FAN FAIR STORES

1 Slipe Road,
Torrington Bridge,
Kingston 5. Telephone 24738

Dealers in

AUTO TOOLS * SPARES * AUTO PAINTS

CYCLE SALES & SERVICE CO., LTD.

The Name you Know and Trust

37 Slipe Road, Kgn. 5 Phone: 67059–68706

41 Gold Street, Kgn. : 22475

Brave Woman Denounce Vicious Police Attack on Brethren

Great God, I see it but it's hard to believe. First, I am a Blackman from the country and if what I see in the City is something of City life. then I would rather hide myself in a stone hole.

It was Sunday last, while walking along Tower Street, watching.to my disgust, a lot of white sailors walking to and fro as if it was the 4th of July they were celebrating. Anyway, I was soon shocked out of that direction of thought. On reaching the corner of Steven Lane and Tower Street I saw a Mobile Police jeep with helmeted policemen in it.

This is what I saw: three Rasta bretherens selling brooms. They all were dressed in robes and turbans. On reaching up to where the Jeep was parked out jumped all the policemen and for no reason they began to hit the Bretherens with their batons.

One burly member of the pack began tearing the Bretherens' hair from their faces and head while his cronies all with guardsticks after keep on to batter the Brethern.

It was at this stage of the mauling that a woman, a brave woman, stand up at her window and began to denounce them as senseless hogs and unfit to uphold the Justice which goes with their jobs. That was what made them stop the voice of a brave woman.

ABENG, you must keep up the horn of Truth. You can't fail us at this hour. You are our Ark at this time of flood. Black people buy ABENG. It is our guiding star. Please give what you have in the name of Jah Rastafari. Please donate to them. Your children will someday love that Joyful sound. ABENG, ABENG, ABENG.

BULL GRANT.

The Poet Ras Dia

77 Celebrations

I am commenting on a spiritual outburst which brought great a prise with the African descendants here. A Rastafarian celebration t place at the University Students Union where hundreds of Rast Brethren and other Back-to-Africa supporters turned in to celebrate t 77th Birthday of His Imperial Majesty, Haile Selassie I of Ethiopia. T Rastafarians entertained the large crowd with an Opening of the R Nyah Bing Drums and singing African songs in memory of their Father and exchanging words of Prophecy and Ancient Talking. At the early Ope ing a Welcome speech was made by Brother Homer dedicating the sco of the celebrations and the need for more Unity and Understanding fro Black people one to another.

What I particularly liked about the celebrations is the way how many of the Middle-class black people have begun paying mind to th African histories, culture and unity as well as to the Rastafarians doctrin and moralities. Most of the up-to-date black people in Society came th night wearing some sort of apparel for Africa and its Tribes. Nationa dignity and recognition for Africa and the King of Ethiopia – my God! could scarcely get to the platform because of the intelligent black Africans there.

Speeches of the Rodney Ideology were played and great tribute made to the Hon. Marcus Garvey, but as expected most of the reverence and honour was devinely and Historically dedicated to the Lion of Judah and the King of Kings, HAILE SELASSIE I. Let I, in truth say that th spirit of Africa and the light of Jehovia God is certainly reaching the hear of the people now. By what seems to have fit in for a spiritual and international impact was the answer to the Ransomed Ethiopia and the Righteous from one of every nation because the white folk too came in quite surprised and listened attentively to what was being said and all of what really was taking place. Motorcars made capture in a halfmoon shape to the North-East section of the campus ground as the motorists parked inch by inch behind and beside one another.

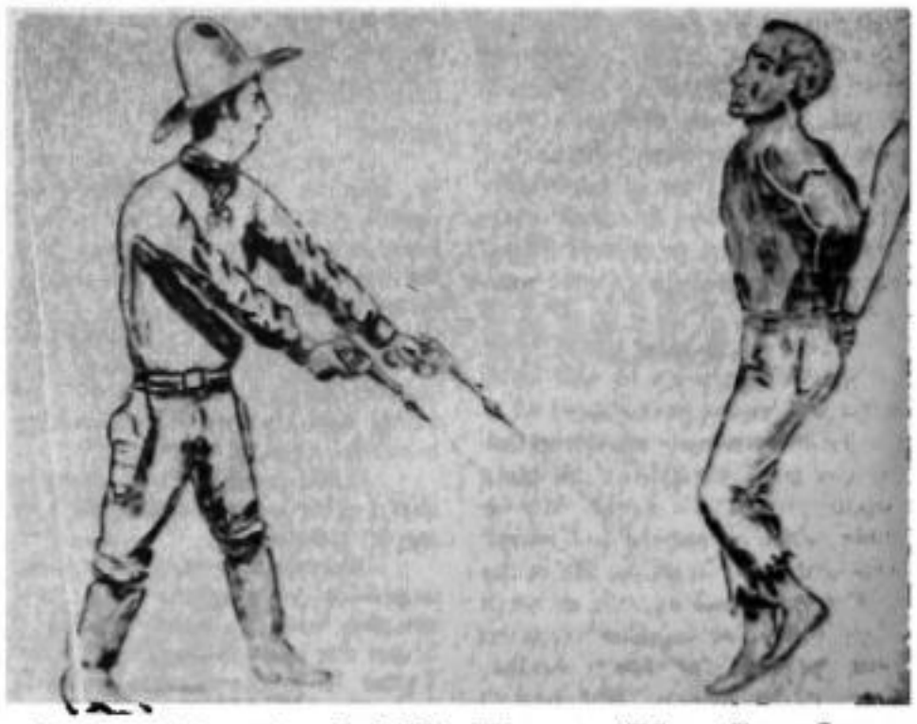
There is one thing I should like to thank God for again, that is the Rastafari movements and its doctrine cannot and have not changed. The Queens crept up slowly but surely in large numbers and dressed in some symbolic colour subject to the rainbow and their mission. In the midst of the crowd I could hear King Alpha say "Let integrity be your steps and peace be the policy among the prophets and brethren to gather the sheep. Rastafarians have not any ship at present but if Rastas get a ship to borrow then we must certainly take safe and best care of it." Congratulations to all those who went and had dedicated themselves to the celebration of the King's Birthday.

Men gone to the moon when the earth and the sea is not yet solved and is left half searched and in unrest. At this stage the Rastas and the Universal Black Afro descendants in Jamaica who wants repatriation to Africa should soon start getting from the Government some Securities on the matter since the moon is solved already.

Think on these things.

RAS DIZZY I.

(EDITOR'S NOTE: Ras Dizzy's home was broken into some time ago and all his clothes and oils were stolen. We are appealing to our readers to show support to Ras Dizzy's important work as a painter by helping him obtain the necessary oil paints. All support can be delivered to the ABENG office, 4 Collins Green Ave. With thanks.)



"It's Festival '69 -Jump- Up- Look Happy or Else!"

The Economics of Mental Derangement in Jamaica

All men are created equal, irrespective of colour, religion, economic or intellectual status, or race. Any society or individual who thinks that he is by any means superior to his fellowman, ignoring him because of his station in life, that is, his colour, religion, economic or intellectual status, or race, is technically, mentally deranged.

I do not envisage one whose state is such that he finds himself in a corrective institution, but there are thousands, yea millions of people at large whose minds are unbalanced, and result in great suffering for the masses. These are not isolated, and hence, pose a greater threat to the world and a nation. To these I daresay psychiatry has no effect because the infirmities are hereditary and/or developed mainly because of the environment.

In Jamaica, there are three principal classes in this analysis, handed down from colonialism, viz:

(a) The rich
(b) The poor
(c) The middle-class.

What do I mean by mental derangement? This is a condition that affects a person's behaviour and adversely dominate the character into extremes of greed, selfishness, brutality, violence, covetousness, lust for power and popularity, dishonesty, nonchalance or frustration (due to prolonged suppression) or any such disordered state.

CATEGORY 1.

The rich haunt the dens of the unfortunate and backward poor, prey upon the undeveloped minds in this category, ascending to power with their blood, sweat, tears and votes, and then forget them while they are privileged to carry on their lucrative ramifications. The poor! No, We do not know them, neither are we sympathetic towards them. You could die at the rich men's doorsteps, for the want of bread, they shut up their 'bowels of compassion', while they mockingly exploit the already exploited. They aim to squeeze the very life-blood out of the poor, so that they can be rich under any circumstance. "How scarce shall a rich man enter into the kingdom of heaven". Ah, a bitter and outright pronouncement. Wicked, deceptive, depraved– they think only of self and seldom friends but the poor not at all.

CATEGORY 2.

The poor are usually born poor and the majority cherish the thought, "Things can't better 'cause we born come see it so". Truly indisputable, but has not man changed the very face of the earth? Why has he elected to keep the poor forever poor? The reasoning is simple, "They are our ladders to success", the rich man is heard to say. The poor are always illiterate (not always their negligence) hence there is no further argument for being mentally deranged. Theirs is the most pronounced condition, and because their minds cannot allow more than a limited scope of thought, they are bitterly and outrageiously transgressed. Their mental state makes them cowards, depressed, resentful, uncertain and brutal, presumably satisfied with their lot, and if not they bear their suffering contentedly until inward pressure creates an outward explosion in the form of riots or demonstrations. They live and work for a lifetime and die in pauperism without a foundation much less pillars on which to build. And so it goes on from generation to generation for over 300 years.

Its wretched to be poor, especially when one is endowed with ambition to try and provide for the things he needs. Bitter frustration, mental block, economic retardation, reclining in his original state, – self-pity – no way out. This condition was created by Category 1, on purpose and not by chance – economic derangement.

CATEGORY 3:

The middle-class are neither rich nor are they poor, but are envied by two categories. The rich want him kept down so he claims no rivalry, and the poor want him back in his society. He must have no ascendancy. Hence a perpetual psychological tumult ensues, and since it is the rich who give the orders, the middle-class are mercilessly penalized to support their fellow poor. The rich are still untouched in their luxury. In this process there can be no material accumulation to be of any rival to his financially empowered lords in the rich class. Here the reaction in the middle-class is a hatred for his oppressors and in more cases than one he also tries to victimize or resent his poor brother, blaming him for his fate between the two masses. The poor brother is innocent, as similar to Category 2, this condition having been created by Category 1 on purpose economic derangement.

CONCLUSION.

Are we not our brothers' keepers and more conclusive and eternally true, are we not our brothers' brother. How can these warped minds that think not of love but hate, selfishness and greed be not deranged? How can these minds that treat not his fellow human being as brother and friend be not deranged? Are any of these minds mentally balanced? I dare say no, hence, are they not all mentally deranged?

(a) The rich young ruler, boastfully answered, "All these commandments I kept from my youth," thinking he had entrapped the Master. The conditional and eleventh commandment mystified him. "Go and sell all thou hast and give to the poor."

Do not exploit the process. This changed the scene. Here, there were two classes the rich and the poor. Are you rich? Then what do you hope to do about the poor? Are you not unbalanced and insane or mentally deranged?

(b) Are you poor and illiterate? Then strive to learn, be wise, think for yourself, remove the mental block, and you will at least be getting rid of your derangement.

(c) Are you the middle-class? You are either against the rich, or yet against the poor. What was your state heretofore? Then reclassify yourself either as rich or as poor, for whatever category you find yourself in, your degree of derangement is less.

I am not by any means trying to demoralize or incriminate one, but if more of our political, bureaucratic and so-called democratic demogogues would practise more the eleventh commandment, there would be less violence, less hatred, less brutality and all told less vices. The corrective measure is principally in the words of the Master, "Go and sell what thou hast and give to the poor". Again do not exploit. *In other words, create a condition so that the poor can be happy and enjoy the basic amenities of life like human beings.* Who among our rich will be the pioneers?

Until you can meet this condition, there is little hope of unifying the masses. The economic status, the class status, the racial status, the intellectual status etc etc – all are conducive to our derangement nationwide, and our mordacious attitude man to man.

Voice in the Wilderness,
Spring Hill P.O.,
Portland.

BLOW THE HORN TELL THE PEOPLE

Come Home

To my Black & Brown Bro- rs and Sisters of the Third World. e year 1968 will be remembered the year of decision. Why? Be- se the Donkey and his Niggers e declare War on us. The Wretch- of the Earth.

We the Black and Beautiful, ple of Asia, Africa, Latin Ame- , & the Afro-Asian Caribbean e been kidnapped from the Third ld to Slave for White Imperia- so that they can enjoy a luxus way of life.

For four hundred years our ple had lost their Culture and pted the Culture and Low Mo- of our Slave Master who had to turn us into Black Europeans. This dream of the Donkey shattered during the early six- by the Black Apostle, Bro. Mal- X. Who is a living inspiration e Black Revolution which had ght home the message to the e Power Structure all over.

BLACK POWER

What is Black Power? Black er simply reflects a new stage e Revolutionary Consciousness the Blackman. Black Power is a degree of Anger which the oppressed Blackman feels in his Guts. Black Power began to mean for many that this new Generation can now say with Pride our nose is broad our lips thick our hair beady, and we are beautiful. The main Policy of Black is the Freedom of all Black & Brown People throughout the Third World.

Black Economic Cooperation, Black Military Power, Black Culture, Black History.

Re-education of the Blackman and complete control of our affairs. Both Social, Political and our Economic Policy.

To the sufferers, beware of the Whiteman and his House Niggers bearing gifts in the name of integration. Is it that they really love us, is it that they are sincerely sorry for their sins? The blunt fact is our oppressors see the Handwriting on the Wall and know what it means.

To the Wretched of the Earth better days lie ahead. If you are Black you better Come Home.

BROTHER ROY.

Dear ABENG,

I am a regular reader to your paper and I find it a great help to me. Caught my heart and my soul. I have now seen the injustice that have done to my brothers all over the world by the white and the middle-class. I can now express my feelings to my brothers over the world because I know no fear. We have been treated in a manner of Slavery that we can't even speak, we can't sit in any groups of any kind to give praise to our God.

Then I am crying out to every one to look where they stand before they move. As Marcus Garvey said, I know no national boundary where the negro is concerned, the whole world is my Province until Africa is free. So now that I seeth the light shineth before me I shall search the earth until my motherland, Africa, is before my eyes. But my faithful ABENGite, my problem is this, why don't the middle-class look into themself and see that the white take them for worst than a slave but a murderer and a oppressor. Can't they see for themselves that it is them who get the orders from the white head and it is them who do the killing and the brutalization, and don't them know that it is them whom we will have to attack first in our fight for Victory.?

As our founder and leader for our U.N.I.A., Marcus Garvey, said, "A race without authority and Power is a Race without Respect". If it is the footsteps of that man we are all in we are on our way to victory because he is on before.

Santa Cruz P.O.
St. Elizabeth.
9. 6. 69.

Sugar Workers Strike

The last sugar workers' strike was broken by hunger. They used what we called contractor to broke it. This contractor would get trucks and land rover to take men to the work place in the factory. Whenever time these men were taken to the inside of the factory they could not come out back because they would be beatened by men. So they feed them with bread and beef and erated water. They gave the small canefarmer to cut and supplied cane so that those who were inside were kept working all the time.

Now when they are paying those workers they subtract out the cost of what they eat, so now is the time that workers must see for themselves and decide what to do about it.

I am,
Yours truly,
ERMALDIE BIGBY.

Grange Hill.
Grange Hill P.O.
23. 7. 69.

ABENG

4 Collins Green Avenue,
Kingston 5, Jamaica, W.I.

Please enter me for a subscription to ABENG NATIONAL WEEKLY beginning with Vol. 1 No..... I wish to subscribe for [ ] one year (25/-) [ ] two years (45/-) [ ] Special student rate: (20/-) for one year.

Name.....
(please Print)

Street.....

City..... Country.....

ABENG

Vol. 1 No. 28 Aug. 9, 1969

Festival & Independence

One sure sign of the actual meaninglessness of Independence to the mass of our people is the incredible efforts of the house-slaves to give it significance. Seaga tells us "planning" starts several months before. Winston Jones, M.P. told the dozen people who turned out for Mandeville's formal celebration that "the people must be made to realise that Independence had some significance" (Gleaner, August 6, 1969). As if people's failure to realise this is due to their ignorance, stupidity and ingratitude!

But the people's failure to appreciate that Clifford Campbell in ostrich plume shows how far they have come means that every year more energy has to go into Festival not to express popular festivity but to combat popular discontent. Hence the greater the tinkling brass and sounding cymbal every August the nearer at hand is the contest for real freedom. For days and weeks, Festival in Gleaner, on radio and TV, in flags on Issas and Marzoucas, in more cash for competition, in more pay for professional carnivalists—in fact Festival everywhere shows Festival nowhere. Seaga's "success" at "staging" Festival is in fact his failure to do the impossible make blackman celebrate his own sufferation.

This has not been what Independence has meant to all Jamaicans of course. To the brown middle-class who could never be more than a clerk in colonialism the chance to be Permanent Secretary is of course a big leap forward. But even these people can't really celebrate they feel themselves managed to suit the ambition of the political manager as well as threatened by the damned black people who refuse to lie down and die but threaten cuss and fiet. But if Festival exists it is that of the middle-class like politics since 1952—the lawyers, teachers, executives, merchants who were main audiences, sponsors, participants and organisers of their nation's celebration. For them Pharoah in Jamaica House and Clifford in ostrich plume has meant a move—from fieldhand to house-slave, to overseer of white American power.

What about those who are still in the field of exploitation, who sow but do not reap? For blackman in Kingston an opportunity to move to free sounds or a few days off to drink and talk about how to end suffering. Apparent celebration may mean a break in the struggle, even a preparation for a higher stage, certainly not an end to it. Seaga and the other house-slaves might do well to remember that blackman in Jamaica has a history of jumping up in the slave-master's circus before turning on him. The 1831 slave rebellion came right after the Christmas festivities encouraged by the planters to kill discontent.

The truth is that when blackman takes charge of Jamaica, the culture of the people, historical as well as generated by revolutionary struggle, will come to the fore. Nobody will then have to order people to celebrate. In the meantime the enemy will impose his own sham-culture, step on the more dangerous signs of popular art, look at the treatment of certain freedom sounds and try to water down the rest. Next year he will find it even more difficult to bribe genuine creative artists to sell their skills for a mess of pottage. Despite this the Festival of the Oppressed will no doubt grow bigger in the press but smaller in its actual support for the regime of oppression.

time now..

To Work Out

The Politics of Movement

by Blackman

Blackman hears all kinds of things said about the BENG. Most are in praise of the paper of black people but some are critical and we have to analyse the fundamental basis of criticism rather than dismiss it as coming from the enemy. This analysis is part of the urgent task of working out the politics of movement.

First line sounds primarily from well-off people – too boring and predictable; waste of talent of bright young men with lots of prospects– "why don't they use their brains to help Jamaica?" (meaning to make oppression a little less explosive); too much against, not enough for; stirring up hatred; what the people need is education, not ABENG or black power– and so on.

On the other hand from some radicals – ABENG – has no revolutionary political line, the vehicle of the new breed of opportunists out to use blackman and capture leadership; not enough Africa; BENG-men must come down and ground with the people, reason and move as one.

CONTRADICTIONS

The substance of both the bourgeois and radical criticisms of the BENG – that it is not constructive and that it is suspect – have been allowed by two different contradictions in the paper which have grown more obvious over the past six months. Firstly that between the social origins of the BENG "work force" – bourgeois–and its main social base– the conscious sufferer, secondly between "populism" and revolutionary black power.

BOURGEOIS YOUTH & SUFFERER

In Jamaica the sons of bourgeois people–lawyers, high-up civil servants, middle farmers, teachers–who left secondary school in the mid-50's, early 60's, had a particular role – to defend and develop brown middle-class society. Their fathers had "gotten somewhere"–both by permission and by struggle but essentially within the terms of white colonialism. The sons were to get further within the slightly modified structure as clerks, lawyers, teachers, university-educated, and so on. The politically minded could promote radical reform if necessary, but they were not to be allowed to overturn the society which had allowed their fathers to get somewhere, even though this might have been at the cost of keeping down most black people. Both the scope and motivation for doing anything else was limited: those who stepped out were cut down by bourgeois power and lack of blackman identifying with them–the Young Socialist League 1963–65.

By the late 1960's however, the middle-class–potentially progressive in the 40's and early 50's, showed obvious reaction by doing the white man's job for him as the condition of his leaving to him Government, police, education, some management, and so on. This made blackman more conscious of class exploitation in addition to colour as well as heightened political and cultural struggle against exploitation. On the other hand doing the white people work contrasted with linking up with blackman was the choice of bourgeois youth. Most youth now do both–get bread through a job in the Civil Service but link up with blackman in consciousness after hours.

ABENG WORK-FORCE

For other "sons of gentry" like the ABENG work-force, the struggle is more full-time. But still the position of this man–neither fully bourgeois nor fully black–brings out tension from brown society and suspicion from conscious blackman. These two groups have become more aware of their separate identities, especially in the city, since October and even more as the BENG has developed. The paper's growth has in fact reflected the heightened black consciousness as well as exasperated the older bourgeois who expect "bright" youth to put their "brains" in the service of country meaning those who own Jamaica now.

Much of the present criticism of the BENG from these two quarters are manifestations of the paper's failure to convincingly resolve the contradiction between its people and its politics. At a lower level of struggle when sufferers, particularly youth, were unselfconscious of their separate identity, their collective ability and the history of bourgeois "politrix" it was possible psychologically and politically to be a bourgeois in social life and a "revolutionary" in politics. That won't work any more, partly because of the BENG itself: BENG people need to move forward to a higher stage from that achievement rather than become victims of heightened colour-class consciousness. One basis of some of the money and other troubles the paper is now experiencing may well lie in its alienation of die-hard bourgeois (who gave some support first because they wanted another paper) and its failure (partly because more work has fallen on the rest) to fully bring in the sufferer to take their place.

(Cont'd next week)

Security for who?

The time has arrived when the Government of Jamaica is trying to federate with other W.I. Governments in a collective federal security network.

This was the real outcome of last week's secret high level conferences held in Port of Spain and Georgetown between security and defence tribesmen of the region. It is also the most immediate moves by Shearer and Company to demonstrate how fully qualified they are for membership among the O.A.S. dictatorships.

On his return from the Georgetown conference held somewhere in the jungles of Guyana the Minister of "House" Affairs, McNeal, declared that a common strategy for dealing with 'leftists' and black power revolutionaries was discussed, and ways and means of controlling their free movement within the region worked out.

But the struggle going on over security in the W.I. today is not between 'rightists' and 'leftists' or black power advocates and multiracial apologists. These are terms used by the propagandists of the status-quo to confuse the people. The real fundamental struggle is between the SELF-ISTS who control the organs of State Power and all those who understand the urgent need for the whole society to move forward from the stranglehold of white racism, foreign domination, and entrenched political corrupt practices. The SELF-ISTS have a vested interest in what they call 'security'. What they have to safeguard is their little petty investments made possible through their political position and "favours".

Right now the status-quo has employed a two-pronged strategy. Massive police terror for subduing the Sufferers and job victimisation for keeping the working class tribalised and passive. On the other hand, executive measures are selected for dealing with University lecturers and students, or intellectuals generally such as the proposed denial of teaching positions by means of careful "screening" and the denial of free territorial movement.

As oppression is challenged more and more, the full reality of political sadism and the dictatorship mentality emerges. In truth, though they might not know it, that is what is required if the West Indian people are to be kept in their present oppressed state. Daily the talk about two-party parliamentary democracy becomes exposed as irrational rantings.

Political despotism is the rational order of things under the circumstances of outdated plantation society.

Finally, there might be the temptation for some to feel that security only applies to troublesome University people. We must avoid this trap. The University is just the exercising ground where the methods of the Jamaican Gestapo are being perfected. Soon the entire working class and all other sectors of society will feel the blows.

That is what Mr. Shearer would call "progress"!

For the Best in
Second-hand Lumber
contact
G. Thompson's Lumber
Yard
[illegible] Road, Trench Town

WILL MIGNON BE TRIED

Published by Abeng Pub. Co. Ltd., 4 Collins Green Ave., Kgn. 5. Robert A. Hill, Secretary, residing at 11 Calcroft Ave., Kgn. 8. Printed by H.P. Ltd., 85 Industrial Terrace, Kgn.